

# THE MUSLIM SUNRISE



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## The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

### INDIA

Qadian, E. Punjab

### PAKISTAN (Center)

Rabwah, Punjab

### U.S.A.

1. The American Fazl Mosque,  
2141 Leroy Place, N.W.  
Washington 8, D.C.
2. 2522 Webster Avenue,  
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.  
Chicago 15, Ill.
4. 265 W. 30th Street,  
New York 1, N. Y.

### ENGLAND

The London Mosque,  
63 Melrose Road,  
London S.W. 18

### BRITISH WEST INDIES

72 Second St.  
San Juan, Trinidad

### SPAIN

K. I. Zafar,  
Lista 58, Madrid

### SWITZERLAND

Beckhammer 35, Zurich 57

### GERMANY

Oderfelder Strasse 18  
Hamburg 20

### NETHERLANDS

Ruychrocklaan 54,  
Hague

### NIGERIA

P. O. Box 418, Lagos

### GOLD COAST

P. O. Box 39, Salt Pond

### SIERRA LEONE

P. O. Box 353, Freetown

### KENYA COLONY

P. O. Box 554, Nairobi

### ETHIOPIA

Dr. Nazir Ahmad,  
Debra Berhan Hospital

### ISRAEL

Mount Carmel, Haifa

### SYRIA

Zaviatul Husni,  
Shaghour, Damascus

### MAURITIUS

Hafiz Bashiruddin  
Rose Hill

### INDONESIA

Petodjok Udik VII/10  
Djakarta

### JAVA

Masjid Ahmadiyya  
Nagarawanji 57, Tasikmalaja

### BALI ISLANDS

Abdul Hayee,  
Bandjar Djawa

### CEYLON

99 Driesburgs Ave.  
Colombo

### BORNEO

Box 30, Jesselton

### MALAY

111 Onan St. Singapore



## A Passage From The Holy Quran

And remember Allah's favor upon you and the covenant which He made with you, when you said, 'We hear and we obey.' And fear Allah. Surely Allah knows well what is in the minds.

O ye who believe! be steadfast in the cause of Allah, bearing witness in equity; and let not a people's enmity incite you to act

otherwise than with justice. Be always just, that is nearer to righteousness. And fear Allah. Surely Allah is aware of what you do.

Allah has promised those who believe and do good deeds that they shall have forgiveness and a great reward.

*Al-Ma'ida; 8-10*

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## A Saying of the Holy Prophet

"The duties of Muslims to each other are six." It was asked, "What are they, O Messenger of God?" He said, "When you meet a Muslim say salaam to him, and when he invites you to dinner, accept; and when he asks you for advice, give it to him; and when he sneezes and says, 'Praise be to Allah,' you say, 'May Allah have mercy upon you'; and when he is sick, visit him; and when he dies, follow his bier."

*An Editorial:*

## Our Islamic Heritage And The United Nations

The importance of the United Nations has been steadily increasing in the public eye since its inception nine years ago. In the beginning its reception was rather lukewarm in many circles. But interest in this organization has been growing. There are several constructive critics who are striving to find methods to make this body stronger and more effective. A possible revision of the U.N. Charter has also been hinted by many individuals and groups with the purpose of improving its present organization.

Many religious leaders in this country now realize its growing importance and they have been exerting efforts to make the national and religious ideals of the Western people relevant to the realities of the international problems. They are trying to interpret the Bible in a way in which they can show that the United Nations is a part of their religious heritage. Recently one such work, written by Dr. Justin Wroe Nixon, has been published by the Church Peace Union.

Since all prophets of God preached belief in one God and sought for peace among mankind, the religious heritage of all mankind is, no doubt, very rich and inspiring. There have been some tragic episodes in the histories of several religions, however, when, after the death of the founder, later leaders introduced doctrines contrary to belief in Oneness of God or universal brotherhood of mankind. They taught to the people, sometimes, the superiority of one race over the others. They either limited the powers of God by describing Him as the Lord of only some chosen people or by saying that His revelation stopped quenching the thirst of the people after the advent of a certain messenger. But, in general, all holy books of major faiths contain glorious teachings about such principles which could later become the basis of a complete guidance for a lasting peace for mankind.

Such teachings which were in fragments in different holy books were completed and perfected through the Holy Quran. "Today I have completed for you your guidance and perfected my blessing," says the Lord in the Holy Quran. The religious heritage of the Muslims toward an effective world organization is definite, complete and perfect. In fact the Holy Quran goes so far as to even draw the basic principles on which such an organization should be established.

The ultimate ideal aimed at by Islam is the establishment of such a world organization which should effectively remove all causes of international frictions and wars. Under such organization Islam makes it possible for every country to freely pursue its national aims and aspirations, to enjoy complete economy within its national sphere and still be a unit in a larger whole. Islam, does not, however, permit any compulsion or coercion for the achievement of this ideal and leaves it entirely to the will of the people of different countries.

Islam goes further to probe into the causes of international friction and disputes and gives teachings to eliminate them. Islam observes that most of the troubles start when one strong nation tries to take undue advantage of the weakness of the other nations. "Do not lift thy eyes covetously to those material benefits which we have bestowed upon other nations in order to try them in their actions," says the Holy Quran. And, "That which Thy Lord has bestowed on thee is best for thee and most enduring." (*Taha*: 131)

The Holy Quran thus taught that the things plundered from others are neither lasting nor can they be of any real benefit. It also taught that truth and straightforwardness should be the means used in settling all matters. "Deal equitably with people," it says. Further, Islam enjoins that:

"Let not the hatred of a people incite you to injustice. Do justice, for that is in accord with righteousness." (*Al-Maida*: 8)

In regard to treaties Islam requires that they should be kept not only with those who are parties to them but also with those who have entered into treaties with any of them. And, for the settlement of international disputes Islam lays down rules which contemplate a

body in which the nations other than those who are involved in the dispute are expected to call upon them to submit their differences to the World Organization for settlement. It also enjoins that if any one of them refuses to submit to the decision of such body, then other nations should join hands in making the decision effective.

In short Islam has given a rich and perfect basis to the Muslims on which they can strive toward a lasting peace for the whole world. From the very outset the God of Islam is explained in the Holy Quran as Creator and Sustainer of all the universes. Thus a sense of common humanity is inculcated from the very beginning in the nature of a Muslim. Allah is One, and He is God of all mankind. The very name of the faith, Islam, means "peace" and a true Muslim is one who is "peaceful." Man has been described as born in the image of God and then the attributes of God have been described in such detail that His Mercy and Glory is brought near to man. The very object of man's creation is explained to reflect in his life the attributes of his Creator.

In the present critical era, the Muslims should re-examine their lives and their purpose toward their Creator and the world. A Muslim can be proud of his wonderful heritage in his contribution toward a spiritual and enduring world peace. But, it will take meaning only if a Muslim lives the life of a true believer in Islam and enacts it in his life.

Only as our lives and purposes embody the Islamic principles are the other nations of the earth likely to believe that what we say and what we do will usher an era of real peace for mankind.

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Feed the hungry and visit the sick, and free the captive, if he be unjustly confined. Assist any person oppressed, whether Muslim or non-Muslim.

*The Holy Prophet*

# Muhammad In The Bible

The world today looks for rational and historical tests to prove the truth of a person who claims to be from God. These tests fully support the truth of our Holy Prophet Muhammad.

## Rational Test

Rational thinking shows that the world was in dire need of revelation, of drinking from the fountain of spiritual guidance, at the time when the Holy Prophet appeared. He led an ideal life, a perfect example to be followed throughout the future. He started his mission against immense difficulties. He and his followers met strong persecution and opposition. But he was protected and helped by God in miraculous ways. Before his death his mission was firmly established all over Arabia and was rapidly spreading to other countries.

He showed miracles. He foretold about the future and his prophecies were fulfilled not only in his life time but in our times also. He brought a teaching which has attracted countless adherents since his advent. In short all rational tests prove that the mission of the Holy Prophet Muhammad was truly from God.

## The Historical Test

There is another test also, the historical test, which the present day world of ours requires of a messenger of God. Bishop Fulton Sheen wrote in a nationally famous magazine recently that the test of history, "available to all men, all civilizations and all ages" can be applied only to Jesus, because:

There were no predictions about Buddha, Mohammed, or anyone else—except Christ. Others just came and said: "Here I am, believe me." . . . Christ alone steps out of the line and answers: "My coming was foretold, even to the smallest detail.

This statement is quite challenging and it requires attention. We Muslims believe that Jesus was a true prophet of God. We also accept that his advent was foretold in the previous scriptures.

But what about Muhammad? We find that his advent was foretold in clear and precise terms not only by Jesus himself but Moses and other Biblical prophets also. In fact it seems from whatever of the words of Jesus is available to the world, that giving the glad tidings of a great coming prophet was one of the chief objectives of his mission.

Again and again said Jesus that he was sent to the world only to give that much of the guidance which the people of his own time could bear. As for the complete teaching, to last for ever with the mankind, he said:

But the Comforter, which is the Holy Ghost, whom Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.<sup>1</sup>

Only the prophet of Islam could have fulfilled this prophecy of Jesus. Muhammad was truly sent in his name because he bore testimony to his truth. The Holy Quran says:

The Messiah, son of Mary, was a messenger; surely messengers like unto him had passed away before him.<sup>2</sup>

The Holy Quran reports the angels having told Mary:

Surely Allah gives you good news with a word from Him of whose name is the Messiah, Jesus, son of Mary, worthy of regard in this world and the hereafter.<sup>3</sup>

The Holy Prophet testified to the truth of Jesus as a divine and honored Teacher and Prophet, and declared them mistaken and misguided who thought him accursed. The Holy Quran described his teachings as "guidance and light."

1. *John* (14:26)

2. *The Holy Quran* (5:76)

3. *The Holy Quran* (3:44)



Further elaborating the same prophecy, Jesus said:

Nevertheless I tell you the truth; It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you; but if I depart, I will send him unto you.

And when he is come, he will reprove the world of sin, and of righteousness, and of judgement.

. . . I have yet many things to say unto you, but ye cannot bear them now.

Howbeit when he, the Spirit of truth is come, he will guide you into all truth: for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come.

He will glorify me: for he shall receive of mine, and and shall shew it unto you.<sup>4</sup>

This prophecy clearly lays down that:

1. The Comforter will come after the departure of Jesus.
2. When the Comforter comes, he will reprove the world of sin, truth and justice.
3. That he will guide the world into all truth.
4. The book revealed to him will contain no human word.
5. He will foretell things to come.
6. He will glorify Jesus and clear him of all charges.

Now when we take this prophecy point by point, it is unmistakably proven that it applies to none else but the Holy Prophet Muhammad. He came after Jesus. The Comforter was supposed to reprove the followers of Jesus. Obviously, he could not be a Christian or a Jew. The prophecy must relate to one who would belong to another people but should respect Jesus and promote reverence for him. The Holy Prophet was neither Jew nor a Christian. He was an Ishmaelite. But he defended the honor of Jesus. Thus says the Quran:

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4. *John* (16:7-16)

(The Jews) slew him not, nor crucified him, but he was made to appear to them like one crucified; and those who differ therein are certainly in a state of doubt about it: they have no definite knowledge thereof, but only follow a conjecture; and they did not convert this conjecture into a certainty; on the contrary, Allah exalted him to Himself.<sup>5</sup>

Here the Holy Quran specifically says that Jesus was saved from that accursed death designed for him by the Jews. They only had a suspicion that they had succeeded in crucifying him. But Allah had not only saved him but admitted him to the circle of His favored ones.

Of the promise, "He will show you things to come," we need only say that no prophet has told the world of things to come so much as has the Prophet of Islam.

The prophecy said that, "he shall not speak of himself, but whatsoever he shall hear, that shall he speak." This description can only apply to the Prophet Muhammad. The New and Old Testaments do not contain a single book in which man's word has not been mixed with God's. The Quran is nothing but the word of God from beginning to end. Not a word even of the Prophet is to be found in it.

When Peter appeared before the people of Jerusalem, his words were, "Men and bretheren, let me freely speak unto you." John starts one of his conversations by, "I, John, who am your brother." On the same lines we read the utterances of Phillip, James and others in the Bible. About the Holy Prophet, the Quran says:

He does not speak out of his desire. It is naught but revelation that is revealed.<sup>6</sup>

The prophecy had also said that, "he will guide you unto all truth." Again, Muhammad was the only prophet who claimed to have brought a universal and perfect law. The Holy Quran says:

5. *The Holy Quran* (5:117)

6. *The Holy Quran* (53:4-5)

Today We have perfected your religion for you and completed Our favors upon you.<sup>7</sup>

How clearly has the prophecy been fulfilled in the person of the Prophet Muhammad in all of its details. Sometimes an unsuccessful attempt is made to dim the glory of this marvelous prophecy by claiming that this Comforter was the Holy Ghost who came after Jesus to his disciples. One wonders how this claim can be harmonized with the fact that the person foretold in the verses is described with the pronoun, "he," which could not possibly be a spirit. Then, was not the Spirit of Truth supposed to come only after the departure of Jesus? Should it be then assumed that the Holy Ghost was not with Jesus? Obviously no devoted Christian will go along with this assumption. One can also inquire where that truth is which is not found in the New Testament but was later brought by the Holy Ghost.

### A Prophet From Thy Brethren

The fact is that before Jesus, Moses had also foretold of a great prophet in clear and precise words. When Moses went to Mount Horeb under the command of God, he addressed the Israelite saying:

The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me, unto him ye shall hearken.<sup>8</sup>

And again, to Moses:

I will raise them up a Prophet from among their brethren, like unto thee, and will put my words in his mouth; and he shall speak unto them all that I shall command him. And it shall come to pass that, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him.<sup>9</sup>

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7. *The Holy Quran* (5:4)

8. *Deuteronomy* (18:15)

9. *Deuteronomy* (18:18-19)

It is evident from these verses that Moses foretold about a Law-giving Prophet who was to appear after him, and who was to be from among the brethren of Israel.

That he was to be a Law-giver, and not an ordinary Prophet is obvious from the words "like unto Moses," since Moses was also a Law-giver. The promulgation of a new Law means the initiation of a new movement, a new nation. A prophet with a new Law; is obviously no ordinary Teacher or Reformer. He has to present a comprehensive teaching, incorporating fundamental principles as well as detailed rules. Was Jesus such a prophet? Was he a Law-giver? Did he bring a new Law into the world to replace an old one? The answer, in his own words, is:

Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfill. For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.<sup>10</sup>

And the followers of Jesus went so far as to declare:

And the law is not of faith: but, The man that doeth them shall live in them. Christ hath redeemed us from the curse of the law. . . .<sup>11</sup>

Jesus laid no claim to giving a new Law; his disciples regarded the Law as a curse. It was the Holy Quran which announced from the very outset that:

This is (the complete and perfect) Book, there is nothing of doubt in it; it is a guidance for the righteous.<sup>12</sup>

The prophecy also said that the Promised One was to be raised not from among Israel but from their brethren. Muhammad was from the brethren of Israelites, the Ishmaelites.

10. *Matthew* (5:17-18)

11. *Galatians* (3:12-13)

12. *The Holy Quran* (2:3)

It also told that God would put his words in his mouth. The New Testament gospels do not consist of words which God put in Jesus' mouth. They only tell us his story and what he himself and his disciples said and did.

The Holy Quran, on the other hand, says:

Say, O Muhammad, I am a man like unto you: Only the words of God come unto me.<sup>13</sup>

The prophecy said that, "Words which he shall speak in my name." Strange as it may seem, there is not a single example of words which Jesus may be said to have received from God with the command to pass them on. The Holy Quran, on the other hand, specifically claimed to be the word from God.<sup>14</sup>

The words of the Lord had announced that the Promised One was going to be a prophet. Jesus, we are told, did not claim to be a prophet. Matthew reports that he asked his disciples, "Whom do men say that I am?" They answered, John the Baptist: but some say, Elias, and others, one of the prophets. Then he asked them, "whom say ye that I am?" Peter replied that he was the Christ. Then he charges them that they should tell no man of him.<sup>15</sup> Thus Jesus denied to be either John the Baptist, or Elias or one of the prophets. Muhammad was proclaimed as not only a prophet but also "like unto Moses" when the Quran said:

Verily We have sent to you a Messenger, who is a witness over you, even as we sent a Messenger to Moses.<sup>16</sup>

In short, one thousand nine hundred years before the advent of the Prophet of Islam, Moses declared that his own Law was, in the divine scheme, not the last Law; that the world was to have a fuller Law later on; and that, for this God would send in the Latter Days another Messenger of His. This Messenger was to teach all truth,

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13. *The Holy Quran* (18:110)

14. *The Holy Quran* (2:76)

15. *Matthew* (8:27-30)

16. *The Holy Quran* (73:16)

it was he who was to mark the last stage in the spiritual advance of man. The world had to wait for another book and another Prophet.

If, therefore, the Quran and the Holy Prophet have come after the Bible and after the Prophets Moses and Jesus, and if they claim to have come from God as guidance to man, their claim must be treated as just and true. It must be taken as the fulfillment of ancient prophecies. The revelation of the Quran was not a gratuitous revelation, a redundancy in the presence of other revelations. Indeed, if the Quran had not been revealed, promises made by God through His Messengers would have gone unfulfilled, and the world would have become afflicted with doubt and disbelief.

### Divine Light From Paran

The prophecies of the Bible had even led its followers to that part of the world from where the great Prophet was going to appear. Thus it was said:

And he said, the Lord came from Sinai, and rose up from Seir unto them; and shined forth from Mount Paran and he came with ten thousands of saints: from his right hand went a fiery law for them.<sup>17</sup>

In this verse Moses is promised three manifestations of the glory of God. The first of these appeared from Sinai in the time of Moses. Time passed. The second manifestation promised in the prophecy was to take place from Seir, a part of the world round about which the miracles of Jesus took place. "Rising up from Seir," therefore, meant the advent of Jesus.

The third manifestation of divine glory was to take its rise from Paran, and Paran (*Arabic Faran*) is the name of the hills which lie between Mecca, the birth place of Muhammad, and Madina, the town where he died. According to the Old Testament, Ishmael, the ancestor of Muhammad, lived in this part. Thus we have in the Bible:

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17. *Deuteronomy* (33:2)

And God was with the lad (Ishmael); and he grew, and dwelt in the wilderness, and became an archer. And he dwelt in the wilderness of Paran.<sup>18</sup>

Historical and geographical evidence shows that the descendents of Abraham lived in Arabia. All of them held Mecca and Kaaba, the house of worship built by Abraham, in great reverence. His son Ishmael first settled in Mecca. *Genesis* gives the names of twelve sons of Ishmael including two named Tema and Kedar.<sup>19</sup> This is further supported by the testimony of *Isaiah* where we read:

The burden of Arabia. In the forest of Arabia shall ye lodge, O ye travelling companies of Dedanim. The inhabitants of the land of Tema brought water to him that was thirsty, they prevented with their bread him that fled. For they fled from the swords, from the bent bow, and from the grievousness of war. For thus hath the Lord said unto me, Within a year, according to the years of an hireling, and all the glory of Kedar shall fail: And the residue of the number of archers, the mighty men of the children of Kedar, shall be diminished: for the Lord God of Israel hath spoken it.<sup>20</sup>

This prophetic passage is a picture of the Battle of Badr which took place about a year after the Holy Prophet's migration from Mecca to Madina. In this battle the sons of Kedar, the people of Mecca and the territories around, suffered a grievous defeat at the hands of Muslims. Unable to withstand the fierceness of Muslim swordsmen and archers, the Meccans sustained a disgraceful defeat. God made a handful of men, poorly armed and without provisions, the means of inflicting an humiliating defeat on an army led by experienced generals.

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18. *Genesis* (21:20-21)

19. *Genesis* (25:13-16)

20. *Isaiah* (21:13-17)

The battles with the Meccans continued against heavy odds until such time that the Prophet Muhammad entered Mecca after a struggle of several years. This was the time when ten thousands of saints accompanied him. The Holy Prophet declared that the message of God had been completed in the form of the Holy Quran. Thus the prophecy of Moses was fulfilled that the Lord will shine forth from Paran with ten thousands of saints with a fiery law in his right hand. Thus also the prophecy of Jesus was fulfilled that the spirit of Truth "will guide you into all truth". His fiery law, the Holy Quran, consumed all impurities of flesh and turned the grossest hearts into pure gold.

Could Jesus have fulfilled this wonderful prophecy? He did not rise from Paran. He had only twelve disciples and not ten thousands saints. *Isaiah* had spoken of one that fled. The flight of Muhammad is such an important part of Muslim history that the Islamic calendar starts from the very year of migration.

### "The Earth Was Full of His Praise"

This advent was also prophesied by *Habakkuk* 620 years before Jesus. Thus we have:

God comes from Teman, and the Holy One from Mount Paran. Selah. His glory covered the heavens, and the earth was full of his praise. And his brightness was as the light; he had horns coming out of his hands: and there was the hiding of his power. Before him went the pestilence, and burning coals went forth at his feet. He stood and measured the earth: he beheld, and drove asunder the nations; and the everlasting mountains were scattered, the perpetual hills did bow: his ways are everlasting. I saw the tents of Cushan in affliction; and the curtains of the land of Midian did tremble.<sup>21</sup>

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21. *Habakkuk* (3:3-7)



This again shows that the third manifestation mentioned earlier was going to be by one to appear from the land of Tema and Mount Paran. The earth was going to be full of his praise. It is not a mere accident then that the Holy Prophet of Islam was named Muhammad which literally means, the Praised One. Only a man with a name as beautiful as his personality and character could answer to the description of *Habakkuk*. The enemies of Muhammad suffered destruction, pestilence and humiliation of "burning coals" in encountering him in spite of overwhelmingly stronger and larger forces.

Moses died while he was still fighting his enemies. Jesus was put on the Cross. The prophet who beheld and drove the nations asunder, as mentioned by *Habakkuk*, could be, therefore, none else but Muhammad. His enemies who looked like "everlasting mountains and perpetual hills" with their immense power were completely routed. Later "the tents of Cushan" and "the curtains of the land of Midian," that is, the land Canaan then under the Roman Kaiser, also found its salvation in surrendering to the servants of the Holy Prophet in the time of his successors.

### The Prince of Peace

Let us go on now to *Isaiah*. Here we find many passages about a coming prophet which can be true only about Muhammad. We are foretold of a time when a man would call the nations of the world who would swiftly answer his call and gather around him.<sup>22</sup> It mentions about the fact that the followers of the Promised One will be obliged to take part in wars. We are told that the advent of this prophet will be at a time when even the light will be darkened by the sin and corruption of land and sea. *Isaiah* also tells us that at that time God will turn away His face from the House of Jacob.<sup>23</sup>

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22. *Isaiah* (5:26-30)

23. *Isaiah* (8:13-17)

And then:

For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgement and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this.<sup>24</sup>

The prophecy promises of a king who will have five titles: (1) Wonderful, (2) Counsellor, (3) The Mighty God, (4) The everlasting Father and (5) The Prince of Peace.

Was Jesus ever a king? Were the names enumerated in this prophecy ever applied for him? Wonderful, he might have been called, because of his peculiar birth but while his deniers regarded his birth as illegitimate, his supporters were in doubt about his ancestry. He gave no exhibition of his might as mentioned in the above verse. He could neither be called as everlasting Father because he had himself mentioned of another one coming after him. He neither became king nor he ever could bring peace to the world. He remained oppressed by the Jews until he was put on the Cross. He could not, therefore, be rightly called the Prince of Peace. He never attained to any government and, therefore, the words, "of his government, there shall be no end," will not have any meaning in his life.

These signs apply only to the Prophet of Islam.

It was he who had to shoulder the responsibilities of a State, and thus, quite against his will, be called a king.

Muhammad was Wonderful both in his name and achievements. Jesus, in his parable of the vineyard speaks of the householder who

let his vineyard to husbandmen. These wicked men not only beat, killed and stoned his other servants but also his son. The lord, says Jesus, will come himself, destroy these wicked husbandmen and render the vineyard to those who "shall render the fruits in their seasons." This will be so because:

The stone which the builders rejected, the same is become the head of the corner; and this is the Lord's doing, and it is marvellous in our eyes.<sup>25</sup>

This is the way in which the "Wonderful" one had to appear. When the stone would be slain, then the other one would be sent who would prove to be the head of the corner. And he would seem "marvellous" in the eyes of Jesus and the whole world.

And about his wonderful achievements we may quote Thomas Carlyle. He writes:

To the Arab nation it was as a birth from darkness into light; Arabia first became alive by means of it. A poor shepherd people, roaming unnoticed in its deserts since the creation of the world, a hero-prophet was sent down to them with a word they could believe: see, the unnoticed becomes world-notable, the small has grown world-great; within one century afterward, Arabia is at Grenada on this hand, Delhi on that,—glancing in valor and splendor and the light of genius, Arabia shines through long ages over a section of the world. Belief is great, long-living. The history of a nation becomes fruitful, soul-elevating, great, so soon as it believes. These Arabs, the man Mahomet and that one century—it is not as if a spark had fallen, one spark, on a world of what seemed black, unnoticeable sand; but lo, the sand proves explosive powder, blazes heaven-high from Delhi to Grenada. I said, the great man was always as lightning out of heaven; the rest of men waited for him like fuel and then they too would flame.<sup>26</sup>

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25. *Matthew* (21:33-44)

26. Thomas Carlyle in *Heroes and Hero-worship*.

The second name of the Promised One is Counsellor. This again applies to the Holy Prophet. A nation turned to him for advice. He, in turn, held regular consultation with his people, and made it obligatory on the State to consult the people in all important matters. The Holy Quran tells us that his companions sought his consultation regularly.<sup>27</sup>

The prophecy had also described him as mighty God. The Bible has often mentioned the prophets as God himself.<sup>28</sup> Whenever a human being is spoken as a "like of God" it can only mean that he is a manifestation of the Almighty. The Holy Prophet, again, answers the description of the prophecy. There are several references relevant to this in the Holy Quran. At the Battle of Badr, the Prophet took a handful of gravel and symbolically threw it at the enemy. This proved a signal for a dust storm which discomfited the enemy and contributed to his defeat. Of this, God says to the Holy Prophet:

And thou threwest not when thou didst throw, but it was God who threw.<sup>29</sup>

Again, it says:

Verily those who swear allegiance to thee indeed swear allegiance to God.<sup>30</sup>

Thus came the manifestation of mighty God who was able to subjugate all his enemies in his lifetime and to smash all opposition.

The fourth name in the prophecy is everlasting Father. Jesus was sent only to the lost sheep of the House of Israel and, therefore, could not possibly have an everlasting character. On the other hand, the Holy Prophet was referred to in the Quran as "bringer together of all mankind."<sup>31</sup> He was promised that his teaching will ever

27. *The Holy Quran* (58:13)

28. *Exodus* (7:1 and 4:16)

29. *The Holy Quran* (8:18)

30. *The Holy Quran* (48:11)

31. *The Holy Quran* (34:29)

abide with the people because in the later days, the Promised Messiah will appear from among his followers who will revive the teachings of Islam and prove conclusively that the spiritual dominion of the Prophet of Islam was everlasting and there were going to be no heavenly teachers now except from his followers.

The fifth name in the prophecy is Prince of Peace. Can Jesus be truly called as such? He did not become a sovereign in his life. He did not ever gain power to administer forgiveness to his enemies, therefore there was not much occasion of his performance of what he preached. On the other hand, the very religion of Muhammad is called *Islam*, meaning *peace*. As for the performance of peace and forgiveness in his life we have ample evidence.

Through thirteen long and weary years the Prophet of Islam and his little band of devoted followers bore with calm dignity and patience the bitterest persecution at the hands of the Meccans. Starvation, flogging, scoffings, humiliations, degradations and outrages of every description were the order of the day. When the Prophet took refuge in Madina, even there he was not left in peace. Over a period of seven years the Meccans continued their aggression against the half-starved, ill-clothed, ill-armed Muslims. When at the end of twenty years of sustained and brutal persecution the Prophet of Islam appeared suddenly on the heights of Paran, at the head of ten thousand saints, with no battle fought and not a drop of blood shed, when any penalty inflicted upon these Meccans would have been light in comparison to their long record of misdeeds, the Prophet announced, gently and mercifully:

There shall be no retribution exacted from you; you shall all go free.<sup>32</sup>

Is it the same way that the Christians treated their enemies when they came to power? Who should then be called a true Prince of Peace, Jesus or Muhammad? Jesus could not afford peace to others.

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32. *The Holy Quran* (12:92)

His followers were able to afford it, but they did not give it. The Prophet of Islam had the power to punish his enemies but he chose to forgive. Muhammad, therefore, was the Prince of Peace of Isaiah's prophecy. It was he again who also attained government and thus could fulfill the last part of this prophecy saying, "Of the increase of his government and peace, there shall be no end."

### Conclusion

These are just a few of the many prophecies found in the Bible about the advent of that great prophet who was going to lead the world into all truth.

Muhammad was going to be, in the words of Solomon, "altogether lovely," which in Hebrew is expressed as *Mahamaddim*.<sup>33</sup> He was the fulfillment of the "stone" of Daniel's dream.<sup>34</sup> He was the coming of the lord of the vineyard himself as spoken by Jesus.

True that there are some prophecies about Jesus also in the Old Testament but this is also a fact that there are many which cannot be rightly applied to him. These could be fulfilled in the person of the one who was coming with a Law and whose mission was going to be not just to "the lost sheep of the house of Israel" but to the whole world, one who was spoken of by Jesus as the Comforter and Spirit of truth. The predictions about Muhammad as demanded by Bishop Sheen and other followers of the Bible are clear and precise.

The door to the Kingdom of Heaven has been opened by the fulfillment of these prophecies. Blessed are those who accept the call of the Lord of Heaven and Earth to enter His Kingdom and receive His communion.

And our last observation is that all praise is due to God, the Sustainer of all the Universe.

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33. *Song of Solomon* (5:10-16)

34. *Daniel* (2:34-35)

# Value Judgments And The Study of Religions

by

Professor Edmund Perry, Duke University

*It is with great pleasure that we are publishing this enlightening article by Professor Edmund Perry of Duke University. The following passages from an enclosing letter by the author to the editor of The Muslim Sunrise will serve as the most appropriate introduction to the important topic discussed by him. Dr. Perry writes:*

"In the past two years you have been exceedingly gracious to me and to my students, providing us nuggets of insight into Islam through the publications of your office. Particularly *The Muslim Sunrise* has assisted us to understand more appreciatively the missionary enterprise of Islam. The forthrightness and courage to deal with vital issues in the columns of this periodical has emboldened me to submit a brief article, 'Value Judgments and the Study of Religions.'

"The review of Professor Jurji's book in your 1953 issue (second quarter) was so well-taken and to the point, and so ably presented a criticism which many of us Christians share with the reviewer, that I have attempted to state a Christian position and briefly to show its implications for the study and propagation of religion as the Christian understands his own and other religions. It is to be hoped that a similar 'philosophy of missions' might briefly be described by yourself, in a summary way stating what has been so ably done in several issues and articles of *The Sunrise*. Since Islam and Christianity are the two major missionary religions, the discussion must inevitably fall to those two."

*We are grateful to Professor Perry for this very interesting contribution.*

(Editor)

A book review in *The Muslim Sunrise* (Vol. xxv, No. 2) called attention in the scholarly world to the need for caution in using "superior" and "inferior" in the study and evaluation of religions. There is a Christian position other than that of Professor Jurji (which was justifiably criticized in the book review) but which has not received as widespread publication. This other position is worthy of attention since it in no way compromises the Christian claim to the sole Revelation of God but avoids the sweeping dismissal of other religions through unwarranted and irrelevant judgments.

Christians, as indeed witnesses of any faith, need always to distinguish between their *religion* and the Gospel independent of the religion but calling the religion into being. Religion is the means man devises to overcome his weaknesses. These weaknesses may be conceived as helplessness before the impersonal, indifferent forces of nature or they may be man's inability to cope with sin, guilt and the threat of eternal condemnation. Man may solicit the aid of the gods in the enterprise of overcoming his difficulties but his solicitation (his prayers and his life of obedience) must be distinguished from the power which overcomes the obstacle.

In Christian faith, God in Christ presents both the obstacle to be overcome and the power to overcome. That man is alienated from God, regards God to be his enemy, is the first tenet of our Christian faith. Christ as the disclosure of God's love means that man has been without the love of God but now may have it through Christ. The Christian is the man who knows that Christ speaks the truth when he says, "No man cometh unto the Father but by me." There he stands, our despair and our hope, between us and God whose approval we must have for salvation.

In the characteristic mode of religion—trying to overcome our impotence—we Christians are quite willing to recognize Christ as the obstacle (showing up our separation from God) but are not always willing to permit him to be the power to overcome our alienation. Much Christianity must frankly be admitted for what it is: Our human attempt to "make friends" with God by some means other than Christ. For example, much of our dogmatism and hair-splitting in Christian quarters is a subtle, and perhaps unwitting, refusal to permit Christ to be the sole dispenser of God's grace. Creeds, holy books, sectarian doctrine—these become all too quickly replacements for Christ in the conquest of man's separation from God. But this is *idolatry* and it is not better just because it is *Christian* idolatry.

What is the relevance of this position to the study of religions and to the Christian approach to other religions? The distinctive the originating factor in Christianity is Christ, not our witness, not the



Creeds nor particular doctrines. These latter are inevitable accouterments of any religious faith. But what distinguishes the Christian faith from other faiths is not the people who embrace it nor their expressions of it in their professions and practice. The unique element is Christ.

Therefore, when we Christians place our Creeds and teachings alongside that of Islam, for example, we are doing nothing of importance either to the Christians or to the Muslim. To adjudge this doctrine or that "superior" to the doctrine of Islam is to deal in the irrelevant. The relevant, the crucial issue is this: Which is the Revelation of the True and Only God, Christ or the Holy Prophet? This question cannot be answered with absolute finality from the human side. That is to say, the proof cannot be made or stated objectively so that the human reason and will are coerced into acknowledgment that one or the other is true. Only God can convince beyond doubt and it must honestly be confessed that in neither Christianity nor Islam has God given objective proof. Nor in other religions.

As a Christian, then, am I admitting that Islam may be right in its claim to the final and complete Revelation of God? As a *Christian*, No. As a Christian I am possessed of the conviction that Christ is the Revelation of God and there is no other. But as a *rational* being, I have to admit the impossibility of establishing *my* claim. I can show that my claim is rational, but not the only rational claim.

There are two bases, therefore, upon which a Christian must be tolerant while maintaining access to the absolute truth of God. The first is the Revelation in Christ to which he is committed. Since this is *God's* Revelation and not mine, I can claim no credit for it nor take pride in it. I can only testify to it, trusting God to authenticate in the heart of the hearer the truth of my witness and count for nought any misrepresentation on my part. But whatever the consequences of my testimony, I must leave them to the wisdom of God. There is no place in Christian faith from this point of view for bragging and arguing the worthiness and superiority of Christianity; there is room only for witness.

In addition to the humility which my Christian conviction imposes upon my attitude toward other religions, I am made very much aware of the limitations of my reason and its possibilities of knowing. By virtue of being a Christian, I have to renounce all claim to logical certainty of God, for the Revelation in Christ declares my powers of logic to be unable to reach the knowledge of God. God can be reached only through love. The closest analogy to this knowledge-through-love is given in the Biblical stories where one "knows" his marriage partner in the intimacies of that relationship. Love-knowledge is not universal, therefore; it is particular. It cannot be known in general, but only by particular persons. The very nature of the Christian Revelation (Love) precludes universal or rational demonstration. Consequently, the Christian witness may neither be proud nor intolerant.

But tolerance is not a criterion of truth. It is a humane attitude which grants the other person to see as he is able to see even if I think that he sees unrealistically. As a Christian, I am under mandate to be tolerant: Only God can Reveal Himself in Christ.

We have said (1) that all comparisons in the study of religions are vain save the comparison of those unique elements in each religion which calls it into being apart from other religions; (2) that the comparison of these unique elements is impossible of judgment because only God can disclose which is the True Revelation of Himself; (3) that from the Christian viewpoint God's disclosure of His True Self is not universal but particular and therefore only individuals may know through Love-knowledge Who God really is; (4) that Christians in the very nature of being Christians must admit the impossibility of logically proving their position and so must be exceptionally tolerant.

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This life is but a tillage for the next, do good that you may reap there; for striving is the ordinance of Allah, and whatever Allah has ordained can only be attained by striving. *The Holy Prophet*

# CURRENT TOPICS

## The Future of Pakistan

Pakistan by its example has a mission to perform in teaching the world how to transcend physical linguistic differences and friendly relations between the majority communities and the minority communities of a country.

One thing that Pakistan obviously does stand for already is the transcending of physical and linguistic differences by a common religion. If, in Pakistan, political allegiance were to be decided on lines of race or language, Pakistan would immediately fall to pieces. Fortunately, a common adherence to Islam has proved itself a stronger spiritual force among Pakistani Muslims than differences which otherwise might have been disruptive.

A common adherence to Islam is manifestly a force that binds a majority of the people of Pakistan together; but now I am going to venture on to more controversial ground. I should say that it would be a calamity if Pakistan were ever to become a Muslim state in an exclusive and intolerant way, for then Islam might become a far more disruptive force than the racial and linguistic differences which Islam at present overrides.

For one thing, Pakistani Islam is not unitary; the Shi'ah and the Ahmadiyah, as well as the Sunni, are represented in it, and for this reason, so it seems to me, Pakistan could never be identified, as some Islamic countries can be, with some particular Islamic sect. And then Pakistan contains numerous and valuable minorities—particularly a Hindu minority and a Sikh one. The majority community and the several minority communities in Pakistan have the task of living together as fellow citizens and, more than that, as friends. In so far as they succeed in achieving this, they will be doing a piece of pioneer spiritual work, not only for themselves, but for the world as a whole.

Moreover, Pakistan cannot live without good relations, not only between her own citizens, but between herself and her neighbours. While there is a Hindu and a Sikh minority in Pakistan, there is also a Muslim minority in the Indian Union. If all goes well, these minorities across the frontier should be, not hostages, but ambassadors and interpreters, helping Pakistan and the Indian Union to live as good neighbours. Pakistan and the Indian Union are tied to one another by unalterable facts of geography; for nothing can alter the fact that the Indian Union has portions of Pakistan on both sides of her, while, conversely, Eastern Pakistan is separated from the Indus Valley by the whole breadth of the Indian Union.

Pakistan is, of course, also closely bound up with the Islamic countries immediately to the west of her. On her frontier with Afghanistan, the British bequeather to Pakistan the unsolved problem of the Pathan highlanders. This problem—which is perhaps, at bottom, not a military but an economic one—is a common concern of Pakistan and Afghanistan. The highlanders along this frontier are, I suppose, today in much the same stage of social development as the Scottish highlanders were, in let us say, 1753. At that date the Scottish highlanders were on the eve of a rapid social transformation. Perhaps the same destiny is awaiting at Pathan highlanders now.

When I look at the present political map of Pakistan and her neighbours, I am reminded of older political maps of the same region. Pakistan and Afghanistan, between them, cover much the same area as the Kushan Empire in the first and second centuries of the Christian Era and as the Bactrian Greek Empire in the second century B.C. A land-locked country astride the Hindu Kush finds its easiest outlet to the sea at the mouth of the River Indus. I should say that Karachi has a great future as a port with a vast economic hinterland, besides her future as the political capital of a country of 80,000,000 inhabitants whose population is still rapidly increasing.

## Al-Ghazali

Although al-Ghazali was not the only Muslim authority who considered that work and deeds were the most decisive expressions of the religious life, he was surely the most emphatic supporter of this truth. Many Western writers have confined their opinions of Islam within the narrow limits of expressions such as,— confession of faith, fasting, prayer, almsgiving, and pilgrimage.

Actually few religions in the world would have placed so much emphasis upon the importance of good deeds and usefulness as has Islam. It is unfortunate that this aspect of the doctrine of Islam has not been given due consideration. There are no less than forty-seven verses in twenty-four different Surahs of the Qur'an in which faith (*al-Iman*) is mentioned along with works (*ae-A'mal*). The usual form of these verses is—"those who believe and do good works." (*Inna alladhina amanu wa 'amilu al-salihat.*)

The reiteration of this truth by al-Ghazali is conspicuous throughout his works, but especially when he discusses the nature and classification of knowledge in *Bab al-'Ilm* of the *Ihya*. Over and over again he emphasizes the fact that truly useful work and genuine faith are interdependent. Even if a Muslim spiritual leader possesses all knowledge about law, philosophy and eschatology, his life will be worthless—perhaps sometimes harmful, unless he acts in accordance with the cardinal teachings of the Faith.

..... Religious knowledge does not consist in logical and hair-splitting arguments or in the subtleties of Scholastic Theology. It is not the casuistry of formal jurisprudence or the rationalization of philosophy. It is attained by the truly sincere efforts of a mind, which earnestly seeks to discover the truth.

The last stage of this quest can only be reached through the deeply personal and innermost experience of a vision of God, when

the human mind is in a state of ecstasy. It is more a matter of gnosis (*'irfan*) than of syllogistic knowledge (*'ilm*). It must be centered in the heart rather than in the intellect.

It was in fact chiefly due to al-Ghazali that the vision of the mystic and the concept of knowledge through intuition became accepted by official Islam.

Religion calls man to search for the truth with an open heart and clear vision, rather than with blind imitation or prejudice. Religion is neither the verbal confession of some creed nor a series of ritualistic acts. These things are merely the expressions of religion, which are necessary as means, but are not themselves the ends.

Worship (*'ibadah*) is sincere service and usefulness throughout a life time. True religion is thus sincere faith in God, devotion to God and his truth, and useful work.

S. R. Shafaq, in a paper presented to the Colloquium on Islamic Culture, held in Washington, D. C., and Princeton, N. J., in 1953.

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The Holy Prophet Muhammad used to say, after making the profession of faith, "O Lord, I supplicate Thee for firmness in faith, and inclination towards the straight path, and for Thine aid in being grateful to Thee, and in adoring Thee in every good way; and I supplicate Thee for an innocent heart which shall not incline to wickedness; and I supplicate Thee for a true tongue, and for that virtue which Thou knowest to be so; and for forgiveness of those faults which Thou knowest."

\* \* \* \*

Excessive knowledge is better than excessive praying; and the support of religion is abstinence.

It is better to teach knowledge one hour in the night, than to pray the whole night.

\* \* \* \*

The knowledge from which no benefit is derived is like a treasure from which no charity is bestowed in the way of the Lord.

*The Holy Prophet*

## BOOK REVIEWS

*The Destroyer of Jesus.* Victor E. Harlow. Oklahoma City. Modern Publishers. 1953. 245 pages. Price \$3.50

The days when the story of a mythical Jesus, as a part of Trinity, the Son of God, healing the bodily sick, giving life to physically dead, and being crucified for the sins of the mankind could be accepted with blind and irrational emotion, seem to be declining. Modern scholarship is probing deeper and deeper into the available data to find a historical, human and real Jesus, who can be logically comprehended by rational minds. This book aims to make a study of Herod Antipos, the Tetrarch of Galilee, who in the opinion of the author was a determining factor in the life and death of Jesus. It elucidates and emphasizes the nationalistic and religious factors which created the national psychology out of which the mission of Jesus developed.

The author's study leads him to the conclusion that the mission of Jesus was a normal development of the conditions prevailing in Palestine at that time. The preaching of Jesus was mainly directed against the Jerusalem authorities and his expedition to Jerusalem was a frank attempt to replace the Jewish government by himself. These efforts were crushed by Herod by the sentence pronounced on Jesus.

Mr. Harlow concedes that the sources from which such an understanding of the life of Herod can be drawn are not numerous. Few records of that period are available. This has resulted in limiting the scope of this book to the actual statements in the sources or "to inferences unavoidably drawn from them" rather than giving a complete and vivid narrative. He concludes from the study of the life of Herod and the conditions surrounding it that the episode of Jesus was a natural development in the most critical period of the closing years of the Jewish nation.

The writer also observes that Greek was not the original language in which Jesus taught to his people as commonly claimed by Christian writers. He feels that there is little doubt that in addressing the crowds of the common people of Galilee he used the language which was native to all of them and himself. "Indeed it is more than doubtful that he spoke any other language," says Mr. Harlow. This observation, no doubt very convincing and logical, strikes a damaging blow to the position of the New Testament as the original document of the teachings of Jesus. He is supported by Taylor who writes that, "Hebrew seems to have been the ordinary language for set forms of prayer." The writer says that, "We may assume accordingly that while Jesus usually spoke Aramaic, when he presented his followers with a set form of prayer he spontaneously dropped into Hebrew in which the daily prayers of his hearers and his own family were observed."

After this preliminary discussion, the author further concludes that the verse, "deliver us from evil," in the Lord's Prayer was directed toward the Roman government, represented by Herod Antipas and Pilate.

This observation certainly presents Jesus in a new light. The Lord's Prayer in the words of the author, becomes, "susceptible of being interpreted as an expression of the desires and hopes of his own people and his own time in connection with the problems peculiar to them," and not indicative of any extensive scope.

This is certainly a stimulating study and it deserves the attention of scholars toward a reappraisal of the New Testament and the doctrines developed by the Church through the centuries.

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*The Man Jesus.* George Bichilmair. Translated from the German by Mary Horgan. Westminster, Md. The Newman Press. 1953. 161 pages. Price \$2.50.

The author's purpose to write this book is to show the greatness of Jesus as a man. Most of the books written by devoted Christian writers about Jesus emphasize their claim about him of being the Son of God, or a part of the Holy Trinity. This book claims that the beauty and riches of human nature can be seen in their fullness only if "we take into account the typically masculine characteristics of that nature." The writer feels that these characteristics are more numerous present in Jesus than one might at first suspect.

The truth of the matter is that that is the only nature which Jesus possessed and which God wanted him to present. And, this is the only nature which can paint a picture really lovable and nearer to the hearts of the people. To portray him as God is not only presenting him what neither he nor any other human being can be, but it is also to make him a mythical and unreal person.

Perhaps none other than Jesus realized the significance of this truth. And that may be the reason why he continued to emphasize time and again that he was only an ordinary human being "not sent but unto the lost sheep of the house of Israel." (*Matthew 15:14*).

Jesus made it a point to make it clear to the people that his mission was merely that they might know the *only* true God and Jesus as a messenger sent by him (*John 17:3*). "My father is greater than I," he told the Israelites. (*John 14:28*). This can also be learnt from the New Testament that he was clearly understood as such by his early followers. "There is none other God but one," was proclaimed by them (*1. Corinthians 8:4*).

The man Jesus worshipped this God and preached His glory. "I do nothing of myself," said he, "but as my Father hath taught me." (*John 8:28*). He



explained that like other human beings "he liveth by the power of God" (2. *Corinthians* 13:4). Along with other beings he made himself distinctly separate from God in the knowledge of the future when he said that, "But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." ( *Mark* 13:32)

One should not be illusioned by the use of the word, Son of God, by him because this word has been used as a figure of speech for other beloved ones of God, also. Israel, David, Adam and many others have been called as the Sons of God in the Bible. In fact there is no word of elevation and high spiritual rank used for Jesus in the New Testament the like of which is also not used for other messengers of God in the Old Testament.

The fact remains that Jesus never demanded to be called any more than what the other prophets of God had also been called in the past. The beauty of his life and mission really lies in the fact that he lived as one of mankind and then set an example which can be actually followed by the people.

The author seems to be a little perplexed in explaining Jesus's attitude toward his mother. He admits that, "There has been no lack of suggestions that the relation of Jesus to his mother was not what one would expect it to be, and that on different occasions he adopted a strikingly cool, even harsh, attitude towards her." He frankly admits that, "the behavior of Jesus in relation to his mother as it is recorded for us in the Gospels presents features, which, to a cursory glance, are strange and difficult to understand."

A Muslim feels hurt to see that Jesus, to whom they accept as a great prophet of God, is depicted in his attitude to his mother, which is rather unbecoming of a teacher. He finds comfort in the description of Jesus in the Holy Quran where he is depicted as being very dutiful to his mother. The only plausible explanation of such an undesirable picture in the Gospels can be that these books have been very frequently interpolated by irresponsible hands until the original character of that wonderful prophet of God, Jesus, has become dim and obscure and even quite unbecoming of him in many instances.

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*The Arab World: Past, Present, and Future.* Nejla Izzeddin. Chicago. Henry Regnery Company. 1953. 412 pages. Price \$6.50.

From the mountains of Zagros east of Iraq to the Atlantic Ocean off the Moroccan coast, and from the Taurus range in the north up to Indian Ocean, African jungle and the Great Sahara in the south, there live a people who descend from different races and complexions. But these people speak the same language, Arabic, and with an overwhelming majority profess the same religion, Islam. These are the people who have not only heavily contributed to the past but who may play an important role in the future as well. Both geographically and strategically, the Arabs occupy a significant position.

Dr. Nejla Izzedin, has given the reader in this book exactly what its name conveys, the past, present and the future of the Arab World. She discusses her subject in a well-planned and systematic fashion. Starting with the geographical description of these lands, Miss Izzedin deals with the cultural heritage of these people and traces their history through the Middle Ages. She, then, discusses the period of the Arab decline and explains the currents which may again bring an awakening to these people at present beset with both internal and external problems. Miss Izzedin takes the countries of the Middle East one by one and gives a history of their recent struggle toward the achievement of freedom and later their efforts to rediscover their lost glory.

Dr. Nejla Izzedin, an Arab scholar, formerly a professor of anthropology at Teachers' College in Baghdad enjoys the privilege of knowing the Arab World as her native land and of having studied it all her life. She has also the distinction of being the first Arab woman to receive a Ph. D. With this interesting background she has been enabled to give this historical account both an authority and an element of emotion.

The author gives an illuminating description of the culture which Islam infused in the Arab people. "Religion more than any other influence molded their lives," says Miss Izzedin. The common man fared well in the society established by Islam. People moved freely in its ranks, "with no barriers to block their path, stunt their growth, and prevent them from attaining their full stature." The author supports this observation with a quotation from Harrison's *The Arab at Home* saying, "Wherever Mohammadanism has gone, the value of the individual has been emphasized and men stand upright in the strength of an unbreakable self-respect."

This universal brotherhood was extended by Islam to both Muslims and non-Muslims. "The followers of other faiths were assured a recognized place within this world society," says Dr. Izzedin. Islam started with a democratic heritage in which the capable non-Muslims occupied high and important posts.

But this is a story of the past of the Arabs. Then came the period of their eclipse. Miss Izzedin might have mentioned that it had been already prophesied by the Holy Prophet Muhammad that a time will come upon the adherents of Islam when they will be at their lowest ebb. A sincere Muslim, no doubt, feels anguished by the present pathetic condition of these people but he is heartened by the fact that the Holy Prophet has also given the glad tidings of the regeneration of Islam in the later ages. Only if the Muslims could strive in right earnestness to bring that time nearer.

In reading Dr. Izzedin's discussion of the present political problems one may be inclined to feel that the author has an emotional devotion for her people but one will hardly doubt her sincerity.

A student of the Arab history will find this book immensely interesting. One feels, however, that a longer discussion of the Arab-speaking people of North Africa would have completed the picture. A bibliography of the sources to which Dr. Izzedin has referred in the footnotes would also have been of immense value.

# BOOKS ON ISLAM

_____The Holy Quran with English Translation and Commentary	Vol I	\$15.00
	Vol II	5.00
By Hazrat Ahmad, the Promised Messiah, Founder of the Ahmadiyya Movement:		
_____The Philosophy of the Teachings of Islam .....		3.50
By Hazrat Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement:		
_____Ahmadiyyat or the True Islam .....		3.75
_____Introduction to the Study of the Holy Quran .....		3.00
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## The Muslim Sunrise

A quarterly magazine of the faith of Islam published by the Ahmadiyya Movement in Islam, Inc. Founded by Dr. Mufti Muhammad Sadiq in 1921.

Subscription rates: Annual \$1.50 (Foreign 10 shillings, Pakistan Rs. 6/-, India Rs. 6/-) Single Copy 40 cents.

Editor: Khalil Ahmad Nasir

THE AHMADIYYA MOVEMENT IN ISLAM

2141 Leroy Place, N. W., Washington 8, D. C., U.S.A.